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Short and plain Account

OF THE TWO

COVENANTS.

THE

Covenant of WORKS.

AND THE

Covenant of GRACE.

S A L O P :

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СТАНДАНОВ

CONVENT OF WORKS.

1900



A

Short and plain ACCOUNT of the two
COVENANTS, *viz.*

T H E

Covenant of WORKS.

A N D T H E

Covenant of GRACE.

GOD hath entered into two Covenants
with Man.

The first is usually call'd the COVENANT
of WORKS.

The Second the COVENANT of GRACE.

The Voice of the Law, or first COVE-
NANT is, *Do this and live. If thou wilt*

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enter into Life keep the Commandments. The Man that doeth these Things shall live by them.
 Lev. xviii. 5. Ezek. xx. 11, 13, 21.
 Rom. ii. 13. x. 5. Mat. xix. 17. Gal.
 iii. 12.

The meaning of which Texts of Scripture is this. Whosoever performs a perfect obedience to the whole moral Law, (as contained in the Ten Commandments,) shall obtain Heaven as his Reward.

But in Case of Failure in any one Particular, by Thought, Word, or Deed, we are told, *The Soul that Sinneth it shall die. The Wages of Sin is Death. Cursed is every one that continueth not in all Things that are written in the Book of the Law to do them.*
 Ezek. xviii. 4. Rom. vi. 23. Deut. xxvii. 26. Gal. iii. 10.

This Law we have all broken as well in our first Parent *Adam*, (Rom. v. 12,
 13,

13, &c.) as by our own actual Sins, (*Rom.* iii. 23.) and consequently are all of us (so long as we continue in our natural State) under that fearful Curse denounced against the Transgressors of the Law : Wherefore we are told that *by the Deeds of the Law there shall no Flesh living be justified ; for as many as are of the Works of the Law are under the Curse. The Scripture having concluded all under Sin, that every Mouth may be stopped, and all the World may become guilty before God.* Gal. ii. 16. iii. 10, 11. *Rom.* iii. 19, 20.

Thus much for the first COVENANT, (the Covenant of WORKS) and woe be unto all those who build their Hopes of Acceptance upon it.

The Second Covenant, the (COVENANT of GRACE) is a Dispensation of free Grace and Mercy to poor, lost, helpless, Sinners, who seeing and feeling themselves

selves condemned by the Law, and utterly unable to obtain Justification upon the Terms of the first Covenant, come to *Jesus Christ* to seek that Righteousness in him which they have not in themselves : *For Christ is the End of the Law for Righteousness to every one that believeth*, (Rom. x. 4.) he is ⁿour Nature, and in our Stead, having both fulfilled every Jot and Tittle of the Law, or first COVENANT, and having suffered the Punishment due to all our Breaches of it : So that as our excellent Church saith in the first Part of the Homily of Salvation, “ *In Christ, and* “ *by Christ, every true Believer may be called* “ *a fullfiller of the Law.*”

Here then consists the great Difference between the first and second COVENANT. Under the First, an absolute, unfinning, obedience in our own Persons is required. Under the Second, this Obedience in our Surety *Christ Jesus* is accepted instead of our own.

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The Way whereby a Sinner is experimentally shewn the absolute impossibility he is under of being justified by the Law, and in which he is led to rest all his Hopes for Eternity on *Christ alone*; is, First, *by the Spirit of God convincing him of Sin*, (John xvi. 8.) whereby he sees himself Miserable and Guilty, and withal so Helpless, that he is utterly unable to repair the Breach which Sin hath made between God and his Soul by any Righteousness of his own; and thus finding his Conscience tormented with a deep Sense of Guilt, he comes *weary and heavy laden* to his blessed Peace-maker and Surety *Jesus Christ*, who by his Obedience in doing and suffering the whole Will of God, hath both fully answered all the Demands of the Law for him, and satisfied the Fathers Justice for all his Transgressions against it.

The same holy Spirit that convinced
him

him of Sin, doth also convince him of Righteousness: *John* xvi. 8. (i. e.) Shews him the allsufficiency of the Redeemers Undertaking, and works true Faith in him, whereby he is enabled to believe that the Righteousness of the Lord *Jesus Christ* is imputed to him for Justification. This Faith (where genuine,) doth always work by Love, and incline the Soul to the hatred of all Sin whatever without reserve, and to press forward in all the Ways of Holiness, still *hungering and thirsting after Righteousness*, and increasing in Grace till ripe for Glory: Where it does not produce these Fruits, it is only a dead Faith, such as the Devils themselves have, and will certainly End in the everlasting Destruction both of Body and Soul.

F I N I S.

